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Column One  
By  
DAVID COURTY

## Hebrew Writing, Frescoes Dug Up at Massada

By MALKA RABINOWITZ  
Jerusalem Post Reporter

IT is high Passover, when history is brought to the few supper tables and millions crumble at the unleavened bread. In Jerusalem, Pharaoh's chariots are heard outside, and in the room is the murmur of the Children of Israel. There are few instances where history has stayed so close to the succeeding years—so plain to visible for generations more than a hundred times removed, as their deliverance out of Egypt has to the Jews. History is their faith, of course; and faith their history; which gives both an almost startling lucidity.

AND now the hosts of Israel are back in the land that was made theirs long ago, by a covenant of the Lord; and they have lost for thousands of years the right to speak, the history of the deliverance, which has been brought up to date. I suppose the children of Israel today, stiff-necked as they may be, bear little resemblance to the Children of Israel who were brought into wilderness by Moses and left there to wander around for forty years until they should be ready to pass into the "good land... flowing with milk and honey."

BUT here they are and there too, is Pharaoh, who bears no resemblance to the Pharaoh of the Exodus except that he has hardened his heart, and from all accounts, is ready with Communist aircraft and tanks to beat down those who have come back to the land after long, grievous centuries. To these people the narrative of Passover, heard year after year on the "night of the Lord," must have been a comfort always; and tonight there should be special comfort in it.

I SUPPOSE the difference between ancient, heroic history and the history of our days is often the difference between diverse purposes and the policies of modern governments. It may even be the difference between faith and scepticism. For although the pious will see, and perhaps truly see, the hand of Providence in the events of the past few months and in the shaping of Israel's fate, it is perfectly clear that the leaders of this country will not depend, as Moses did, on the divine alliance only.

EVEN faith has its ebb times; and doubtless had them when Aaron cast his rod on the ground and when the pillar of cloud by day, and the pillar of fire by night, departed not from before the people. Faith without caution would become folly or worse, and it is usually called complacency. Exodus makes it clear that the leaders of the hosts of Israel were cautious men and as such were more faithful instruments of their Lord than if they had acted only when divinely told to act.

IT is a melancholy comment on the affairs and passions of our day that on this merry occasion which is a memorial to the day of their deliverance, Jews should be heavily hearted, however confident also, because their neighbours the western war. Perhaps there is a world of difference between the thing that is feared and the threat of it; and it should be the purpose of everyone, from Jerusalem and Tel Aviv to Paris and Moscow, to widen that difference until the threat has no more meaning because the thing it threatens has been pushed far away.

IT may work out like that. At least the chances are good enough for this first night of the Jews' Passover feast to be as merry as any a moment deserves. For the occasion seems to be in good hands now, as it was then; and caution can wait until tomorrow; giving faith, which becomes confidence, its place at a hundred thousand supper tables in city, town and settlement.

Jerusalem, March 26.

MOSHKOVITZ

THE TAILOR

76 Allenby Rd., (K.L.M. Building), Second floor,  
Tel Aviv.

## French Start Flying Troops to Algeria

ALGIERS, Sunday (UPI).—France started air-lifting troops from French West Africa into Algeria today to help fight the "Army of Allah." Giant Armagnac troop and cargo carriers of the French Air Force started flying in all this past week from Europe and West Africa, following the French Government's decision a week ago to boost the 216,000 troops in Algeria by another 50,000.

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### 29 Neo-Destour Members in House

TUNIS, SUNDAY (UPI).—Habib Bourguiba and 28 others of the Neo-Destour Party were unopposed and automatically elected to Tunisia's first Constituent Assembly tonight. Their "victory" was proclaimed immediately after the closing of electoral offices.

Other Neo-Destour leaders seated in the 99-seat assembly were: Interior Minister Mongi Slim, Ahmed Ben Salah, Secretary-General of the General Union of Tunisian Workers (Southern Territories).

Education Minister Jellouli Fares was elected in Gabes and the Government Press Chief, Habib Chatti, in the Western District.

A Government spokesman said that participation was very large, but no figures were kept indoors.

### Morale Better

M. Lacoste and Defence Minister Maurice Bourges-Maunoury have said that the new troops reinforcements and economic, social and administrative reforms of the past week already have improved the morale of Frenchmen and Moslems in Algeria as well as the military situation.

Moslems, who were fighting back against the press gangs and forced "taxes" of the rebel army. In the past 10 days, peasants have slain 55 rebels. No major battles have been reported in the past two days, though it is not easy to say that the rebel campaign has slackened off. Small rebel attacks and sabotage showed no sign of a let-up.

In the Kabylie area rebels set fire to farmhouses and houses, blew up telephone booths, down 27 telephone poles, and killed a French farmer and a Moslem peasant. Four rebels were killed in counter-operations.

## E. Germans Cheer Attacks on Stalin

BERLIN, Sunday (Reuter).—President Alexander Dubcek said today that Pakistan desired a solution to the Arab-Israel dispute to the satisfaction of the Arabs. He was addressing the first meeting of the National Assembly after the creation of the Islamic Republic of Pakistan last Friday.

Making special reference to the Middle East, South-East Asia, and North Africa, he said that Pakistan was interested in the development of these countries. He stated that Pakistan rejoiced at the emergence of the Sudan as an independent country and also at the freedom of Tunisia.

The President said that it was precisely for reasons of friendly cooperation, which Pakistan desires to maintain with these countries, that prompted her entry into the Baghdad pact and SEATO.

"We shall continue to strengthen our relations with the Arab states," he stated, adding that both organizations were "defensive arrangements and were not directed against anyone."

Asserting that Pakistan's foreign policy was in accordance with the U.S. Carter doctrine, he said "we shall never be a party to aggression against anyone."

President Mirza, who stood in front of a huge Pakistani flag, said that the country's foreign policy aimed at improving relations and cooperation with other countries and recognition of the right of self-determination.

### Jailed Jordan Rioters To Hunger Strike

AMMAN, Sunday (Reuter).—The 200 persons arrested in Jordan during the anti-Baghdad pact rioting, of whom 150 are described as Communists, will be released at midnight, said a Central Committee spokesman.

He said that the Politburo of the East German Communists was a collective body of leadership but "this does not mean that we must not fight every day for collective leadership and it does not mean that collective leadership has not achieved in our organizations."

The Government today began to consider the release of "innocent and non-destructive" elements.

Russians Purge Inefficient Officials

LONDON, Sunday (UPI).—The Soviet Union has dismissed a lot of bureaucrats who lacked ability or dodged work in the past few years, Moscow Radio said today.

The broadcast quoted "Pravda," the Communist Party newspaper, as saying:

"A great number of persons who lacked the necessary knowledge and preferred to keep away from real work were released from administrative work."

The radio said further that a "very large market" for American goods exists in the Soviet Union. The commentator mentioned American goods in an English-language broadcast on Soviet trade with capitalist countries. The broadcast cited "a certain investigation of the Soviet trade last year" and explored the absence of commercial relations with the U.S.

### No Agenda For North American 'Summit'

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### AFTER MIDNIGHT

British British Ambassadors will resign from top posts at the end of a three-year term of service. Letters of recall will be sent to London.





# FOLKLORE OF THE EXODUS

Rabbinical Legends of the Going Out of Egypt

By ARTHUR SAUL SUPER

**A**MONG the traditions preserved of the slavery in Egypt is one which occurs so persistently that it may well refer to some authentic tribal tradition. In commenting on the verse: "Go therefore, and work, and there shall be no stay given you, until ye shall deliver the tale ye have heard" (Exodus, V 18), the Pirkei d'Rabbi Eliezer states: Israelites used to gather the destruction was decided against Egypt.



Slaves at Work

(From An Ancient Egyptian Monument)

**P**LAGUES AND WONDERS A whole literature of legend has grown up around the plagues and wonders which happened in Egypt. The first one I have selected, as an example, reveals an interesting characteristic of the Agadah, which was to personify, as it were, trees, rivers, lands or other inanimate objects and give them an apparent claim to the same rule of justice as living men. This is illustrated in the following legend:

"Why," asks the Agadah, "did Aaron and Moses smite the waters of the Nile and turn them into blood?" The Holy One, Blessed be He, said to him (Moses): "These waters preserved you alive when you were cast into their midst as an never-born infant. By your life, you will not now turn and smite them with your rod. Aaron shall do so."

So also with the dust of the earth. Aaron is told to smite this to bring on the plague of vermin. Moses is again excused for the Holy One, Blessed be He, said to Moses: "The dust which covered up your deed when you slew the Egyptian may not justly be smitten by your hand."

#### Moral Precepts

Occasionally, the Agadah simply adds a straightforward moral instruction from the text. Thus commenting on Exodus, Chapter VIII, 11: "But when Pharaoh saw he was resisted, he hardened his heart; it says, Such is the way of the wicked at all times. When he is troubled he humiliates himself, but as soon as things become a little easier he returns once again to his iniquity."

During the three-day period of darkness the Egyptians were in complete blackout, but the Israelites could see everything. They therefore entered the Egyptians' houses and made mental notes of where they kept all their valuable hidden substances. The Holy One, Blessed be He, ordered them to "demand everyone from his neighbor."

The Israelites then went into the houses of the Egyptians and said to them: "Give me such and such a vessel I know you have." The Egyptian would say: "No, I don't have it." "Oh yes, the Israeli would reply, "I know you have. I have seen it and it is in such and such a place." Then the Egyptians would say: "They could have taken whatever they wanted during the plague of darkness and we should never have known anything about it."

#### Strategy of Plagues

The Holy One, Blessed be He, had the strategy of an Emperor in inflicting the plagues on the Egyptians. What does an earthly king do when a prince rebels against him? He sends his legions and they surround him, cut off all of their water supply. If they submit, he is satisfied; if not, he brings up terrifying proclamations against them. If they repeat, he is content. If not, he shoots arrows against them. If they repeat, he is satisfied. If not, he brings up mighty spears against them. If they repeat, he is satisfied. If not, he throws burning oil against them. If they repeat, he is satisfied. If not, he uses great catapults against them. If they repeat, he is satisfied. If not, he overwhelms them with the sheer weight of numbers. Any repeat, he is satisfied. If not, he imprisons them in dungeons. If they repeat, he is satisfied. If not, he exterminates all their prominent men.

Thus it was with the Holy One, Blessed be He, and Egypt. First, he cut off their water supply, as it says (Psalms, LXVIII, 46): "He turned their Nile to blood." They did not repeat so he brought up terrifying noises against them. This was the plague of frogs, whose croaking was most unbearable and continued for very long. They did not repeat so he launched arrows against them. These were the locusts which stung the bodies of the Egyptians like piercing arrows. They still did not repeat so he sent great arrows against them. This was

tried it into the clay. The frogs would pierce their heels and draw blood which mingled with the clay. Rachel, the granddaughter of Shushanach, gave birth to a child whilst so treading the clay and it was trampled underfoot into the brickwork.

The archangel Michael descended and brought the "fastest" remains before the Throne of Glory. That very night the final decree of destruction was decided against Egypt.

The Bible says: "God led them not by way of the Philistines, for that was near" (Exodus XIII, 17). Says the Agadah: "Should God not have brought them into Palestine by the straight road?"

Why then did He divert them? As soon as the Canaanites heard that the Israelites had left Egypt they immediately pursued a scorched-earth policy, they cut down and burnt the seeds, cut down the trees, and stopped up the wells. Therefore God said: "I promised Abraham that his people would enter a land full of good things and behold here is a desert." He, therefore, led Israel about in the wilderness for forty years until the subjects of Canaan had been killed and they rehabilitated the country.

When the children of Israel went forth from Egypt, they had a promise to redeem, namely, to take up the bones of Joseph to Palestine. We are told in the Midrash, which is one of the oldest Agadic and Halachic commentaries on Scripture, how this was done.

#### Moses' Wisdom

"And Moses took the bones of Joseph with him" (Exodus XIII, 19). This shows the wisdom of Moses and his piety. Thus while the people of Israel were engaged in collecting booty he buried himself with the bones of Joseph. Therefore of him Scripture says: "The wise in heart as Moses" (Proverbs X, 8).

Now how did Moses differ where the bones of Joseph were buried? The Egyptians had hidden them, for they knew Israel would not depart without them. We are told that Serach, the daughter of Asher, had lived on that generation and she remained the greatest among them as it says in Exodus XII, 29: "For God smote every firstborn."

#### The Time of the Exodus

What was the exact time of the Exodus? The Bible says: "And Pharaoh called to Moses and Aaron at night" (Exodus XII, 31).

Pharaoh, says the Midrash, made the rounds of all the houses of his servants and got them to look out for Moses that night, in every city. "Where is Moses?" they called. "Where is Moses?" they called. "Where is Moses?" they called.

The children of Israel made fun of him and enquired: "Where are you going Pharaoh?" He answered: "I am looking for Moses." They replied: "Oh, Moses lives in such and such a place or in such and such a place." Thus they made sport of Pharaoh until he actually found Moses.

Pharaoh said to Moses: "Arise, and get ye out from the midst of my people." Moses answered: "Are we slaves, and of our patriarch Jacob! The time of fulfillment has arrived of God's oath to redeem the children which he swore unto Abraham. Therefore come up and go forth with us. If you do not do this we shall be innocent of our

taskmaster and slave.

(From an Egyptian Inscription)

of metal which they cast into the Nile." So Moses went forth and stood on the bank of the river. He engraved the ineffable Name on a tablet of gold and threw it into the water. Then he shouted: "Joseph, son of our patriarch Jacob! The time of fulfillment has arrived of God's oath to redeem the children which he swore unto Abraham. Therefore come up and go forth with us. If you do not do this we shall be innocent of our

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Short Story

## OZER MEETS THE PROPHET ELIJAH

By PINHAS PEKI

ON the fourteenth of Nissan, the night before Passover Eve, Ozer made ready to search for the ketoret. He started to light the candle that would illuminate the mools and crannies of the house, but his hand trembled, though his hand was not wont to tremble. Two matches went out one after the other. What had come over him?

His wife had made ready for him tiny pieces of bread bundled up in little paper bundles, putting them under the cloth on the dinner-table, on the edge of the window-sill, and in the corner of the room. He found them there, swept them onto the wooden ladle he was holding, and again his hand trembled.

Bottles for wine, the wicker-work boxes of matzot, the earthenware bowls for the hard-boiled eggs, and the copper saucers for the horseradish — were all set to give off the appetizing odours of Passover viands.

"Oh, God!" he sighed. Then he put the wooden ladle in the doorway, spread forth his hands and called out in a consolatory tone:

"Sheindel, are you there?"

Sheindel hurried from the kitchen, signs of crying still visible on her pale face.

"What shall I say to you?... The day is short, and there is still so much to do. Passover is here. But I have an idea. A lot of tourists have come for the festive season, and are staying at Shulman's. I could certainly pick up a bit of money plying my old trade. Do you remember the days when Ozer was a travellers' guide in Jerusalem? Don't you always pray for the old days to return? And why not? After all, they're no limit to improvement."

He chatted on with forced gaiety until he was cut short by Sheindel's counter-remonstrations:

"Ozer! Don't be foolish, you'll ruin yourself! You'll be a sinner, and the cupboard is bare. But I have an idea. A lot of tourists have come for the festive season, and are staying at Shulman's. I could certainly pick up a bit of money plying my old trade. Do you remember the days when Ozer was a travellers' guide in Jerusalem? Don't you always pray for the old days to return? And why not? After all, they're no limit to improvement."

He stopped, and then said:

"Dismiss him. Who does he think he is? Let them dimiss him? Let them dimiss him? Ozer was only waiting for that to happen. There was, however, one snag — his father-in-law's standing in the community. When ever Reb Yehoshua Shulman, the gabbet, complained of Ozer's incompetence, his father-in-law at once rushed to the rescue.

During the period preceding Passover, Ozer's daughter, Spritsa, had fallen ill with typhoid. All Ozer's earnings went on doctor's bills. At any other time, if such a thing happened, Ozer and Sheindel would manage somehow until the next month's wages. However, Passover was just around the corner, and there was nothing in the cupboard. Matza — hand-baked — were a must; so was wine for the four cups. Then there were eggs and meat for the seder meal, shoes for the boy, and clothes for the girl. What was there to do? Apply to the charity board? Demean himself? and suffer?

Such tales caused Sheindel to bow her head in shame and rue the ill fortune that had brought her such a match, until the groom-to-be, in person, called up his courage and said to Ozer, "I have what you want." He galavants around with these unbelievers," they said, "and is bound to be influenced by their evil ways. How will he support a wife?" They asked, "Who wastes his time like that?"

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The insults that accompanied the donation, and who knew if the man could give?

Ozer buttoned his coat and unbuckled it again and took himself to Shulman's hotel outside the walls of the

Old City. If Shulman would not give him an advance of the next month's salary, he might chance on some orthodox tourist staying there.

Ozer traversed the alleys of the city, passing houses usually closed at nightfall but now open and bustling with activity. Arab girls offered fresh fruit and lettuce; a Yemenite with ringleted sidelocks, intoned in sing-song fashion "Mazal" — "Mazal" — displaying on his stall doughy, puffy wafers that looked like Arab pita.

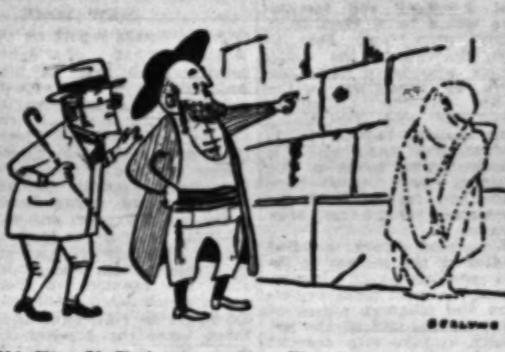
Shulman's two daughters were sitting at the writing desk busily dealing with correspondence, whilst the hotel-keeper himself was bellowing into the telephone.

Ozer peered around the reception hall, where was a party, and finally went up to the only guest, a Litvak with a pointed beard and a fine gold chain resting on his capacious paunch.

"Shalom Aleichem!" he started.

"Aleichem Shalom," replied the Litvak with facility. "Money? I am sure I've seen you before and already given you. Besides, Jerusalem is simply chock-full of beggars. Wherever you go, hands are thrust out craving baubles."

And the traveller, by way



SERVING

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Ozer traversed the alleys of the city, passing houses usually closed at nightfall but now open and bustling with activity. Arab girls offered fresh fruit and lettuce; a Yemenite with ringleted sidelocks, intoned in sing-song fashion "Mazal" — "Mazal" — displaying on his stall doughy, puffy wafers that looked like Arab pita.

Shulman's two daughters were sitting at the writing desk busily dealing with correspondence, whilst the hotel-keeper himself was bellowing into the telephone.

Ozer peered around the reception hall, where was a party, and finally went up to the only guest, a Litvak with a pointed beard and a fine gold chain resting on his capacious paunch.

"Shalom Aleichem!" he started.

"Aleichem Shalom," replied the Litvak with facility. "Money? I am sure I've seen you before and already given you. Besides, Jerusalem is simply chock-full of beggars. Wherever you go, hands are thrust out craving baubles."

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"A Jew standing here? And I didn't see him! Why, I was alone!"

"Do you mean to tell me I was imagining things? But I tell you I saw him..."

"Apparently," Ozer began hesitantly, "apparently you must have been vouchsafed something extraordinary, nothing more and nothing less than the revelation to you of the Prophet Elijah himself."

"Indeed," Ozer declared, "a privilege not often accorded mortal man. And this is the secret of the Wailing Wall of all places! You are indeed a fortunate person!"

"And I shall be even more fortunate," he added, under his breath, "if I manage to extract from you the wherewithal for a good Passover celebration."

The stranger embraced the stones of the Wall with fervour.

"Do you speak English?"

"Yes, I speak English."

"Speak to us Deutach?"

"Still no answer."

"Parlez vous Francais?"

"S'pose Spagnol?"

"Silence."

"Goroditz Purimshik?"

"Beitkoch Arbi?"

"Still no response. Only silence. Ozer began to scrutinize his Jew in preparation for taking his leave, then ventured the suggestion that perhaps the stranger, after perhaps Yiddish."

"Takesh aback for a moment. Ozer repeated his question.

"Ridiculous, Yiddish?"

"Certainly!" answered the stranger. "As plain as that. Just Yiddish."

"Why then didn't you say 'Yiddish'?" Ozer plucked up courage and added: "May we take a walk in the Wailing Wall?"

"At this time of night?" exclaimed the stranger in a mixture of astonishment and delight. "Is it really possible? All right! Let's go!"

The two men strolled out of the Wailing Wall, and were soon at the approach of the great stone:

"Helpless, hapless Ozer, what have you gone and done? The note you gave me is foreign currency!"

Ozer looked at the note, examined it carefully, and found it to be a ten-pound note; only his wife had never handled such a high denomination before.

He buttoned his coat and buttoned himself excitedly to Shulman's surprise, that its strictly kosher cuisine would not doubt have commended itself to the pious tourist.

"But Rabbi, the man protested, I came here to tell you a point of Law, not to be buried in the mud!"

By that time the Rabbi's wife had returned and handed the man the money.

"You may consider it a loan," said the Rabbi, "and repay it whenever it suits you."

The man gone, the wife turned to her husband and said: "It is not an exaggeration to say that the Wailing Wall is as high as the earth itself."

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"Well, what do you think? Wasn't it indeed Elijah the Prophet whom I chanced to light on at midnight in the shape of a tourist standing in the shadows of the Old City wall? Certainly it was! And when I think of when I tried to reveal Elijah to Elijah? Better not ask..."

That night, after the ritual of the Haggada, seated at the seder like a king at the royal repast, Shulend had been able to prepare. Ozer told his story and asked his hearers:

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## Romance of the Haggada

# Old and New Reflected in Seder Rituals

By MENAHEM HURWITZ

"I was Hestoy Boilthe who remarked in his 'Twelve Against the Gods' that the Jewish people had an unusually long memory, citing in proof the contents of the 'Hagadah' (One Kid) which takes up the nation's trials and tribulations from its very beginnings and which fittingly is the closing and most popular song in the Passover Haggadah. Probably dating back to the 13th century of the present era, this addition to the Haggadah, small book which has come down to us across the centuries and which places into the hands of the Jews a well-cut programme of the Seder Services and the parts that participants are to play in it."

"With the Temple destroyed and the Paschal lamb no longer sacrificed, it became unsafe to submit the Passover tale to the mercies of the oral word, for more it was removed from the great event, the greatest drama of all time, which was dimmed or distorted and finally forgotten."

"It was the Anshei Hakodesh Hagadot (The Men of the Great Synod, sixth and fifth century before the present era) who saved it from oblivion by committing it to writing, thus producing the first Haggadah from material found in the Bible and what was noted down by the Sages of the Talmud in the days of the Second Temple, as well as authorizing the customs and entire service of the Pesach."

"From that time onwards new parts were fitted into the Haggadah from the Rabbis literature harmoniously. At the close of the eighth century of the present era, the Haggadah was deemed complete and was included in the old part of the Haggadah 'Lebanon Anya' (This is the bread of affliction) which, in addition to

## Increasing Israel Attractions

## SEASON CAN BRING VISITORS

By PAUL KOHN

THE Passover festival is its customary gathering of tourists is a reminder that the Seder night could well become Israel's top tourist card.

Spring is here. You feel it everywhere. The travel agent, the airline booking clerk and the hotelier have replaced their winter gloom with welcome smiles. Everywhere, in their own words, the Passover tourist situation is "not bad," despite the fact that many persons did cancel their bookings and fewer visitors will be here than a year ago.

This was to be expected. When newspapers carry large headlines devoted to threats of war, it is difficult to hope that the inside pages carrying people to visit Israel will have the same effect. Those who come to spend their Seders in Israel this year must be considered of harder material than the average tourist.

## Tourist Mark

For the many that have some of the Government Tourist Corporation must be congratulated. Publicity for Israel as "Tourist Haven" is apparently making its mark. Yet the personnel of the Corporation must feel as if they are climbing an ever-growing mountain. Ever since the Corporation was formed last summer, everything seems to have gone against it—arms shipments, border skirmishes, emergency preparations, Adloyada cancellations and, worst of all, Press reports describing the area as almost anything but a "haven" and a "vacation." The Tourist Corporation has now the opportunity of shattering these figments of the imagination, by giving the tourists who have come here a chance to enjoy themselves thoroughly. But to make sure of this is not at all simple.

In the tourist's vocabulary the difference between "terrific" and "once but never again" is very slight. He and much more so than the rest of us can spread word of their visit and what they say can be Israel's best publicity. A great deal could still be done to make Passover a little more memorable for those that come from afar to spend that night.

Millions of Jews will be present tonight at the Seder table, reciting "Next year in Jerusalem." Again they will hear the story of how the Children of Israel crossed the Red Sea on their Exodus from Pharaoh's land. Why not entice those who remained in New York or Johannesburg this year, to spend next year's seder in Jerusalem? The "Passover Pilgrimage to Jerusalem" to be held the week after Easter (and they should be brought over as well to lead the sedarim), could hardly fail as a tourist attraction.

## Seder on Red Sea

But the seder in Jerusalem would be only a mild affair to one which might be held on the Red Sea shore. For Eliat, that should be "THE night of the Purim." If like like Ein Hod can draw several hundred outsiders to a Purim party, Eliat, so much richer in Biblical events, surely cannot fail with a "Red Sea Seder Night."

I remember, on occasion, years ago when a large group of tourists were down at the pioneer town. It was a warm and moonlit night, and they were sitting in the ramshackle soldiers' canton at the seafront, singing Sodas and songs, and were entertained. From then on throughout the night till four o'clock in the morning, the Israelis, Americans and Canadians, many of them young in spirit



Interior of the Italian synagogue from Conegliano Veneto which has been transferred to the Maaleh School Building (former Schmida School) in Jerusalem.

is not in years, whirled to folk dances. A soldier girl, accompanied by an accordion, taught local dances to the strangers, and the visitors responded with Negro spirituals and their local dances.

I tell this story because all these things could be done and would remember it. The tourists had learnt something that they could take home with them. Hearing and seeing are an essential part of tourism, but doing things personally is worth more. And even the loser of a few thousand francs at Monte Carlo, and the Austrians teach their winter visitors to ski, and even the loser of a few thousand francs at Monte Carlo, Delilah tangled with Samson should still enjoy the thrill of playing.

## Teach the Hora

We should take time down to tell for the right, and teach the tourists the hora. The next year the number of visitors would be doubled at least. And that is not to mention the Dead Sea, or Lake Kinneret, which has a good chance to "Go." Eliat at Passover might delight the tourists in the desert, and the Austrians teach their winter visitors to ski, and even the loser of a few thousand francs at Monte Carlo, Delilah tangled with Samson should still enjoy the thrill of playing.

## It's Mine...

By SANDRA MAIZEL

I WAS brought up in a family saturated by Zionism and was early exposed to the dream. Zionism was not taught by any obvious indoctrination — it was just there; we ate, we touched it, we lived it. In a dream.

If Israel lets the tourist enjoy himself at his own pace this Passover, with the good graces of Mr. Abdul Nasser and his friends, the number of tourists will yet reach the 48,000 of last year, and increase considerably this time next year.

Deborah conquered Sisera. Biblical quotations beautiful to us described in English should be clearly displayed for all to see.

Tourist organizers often send to forget that visitors have only a normal amount of stamina, and need not see everything in the country in one week.

If Israel lets the tourist enjoy himself at his own pace this Passover, with the good graces of Mr. Abdul Nasser and his friends, the number of tourists will yet reach the 48,000 of last year, and increase considerably this time next year.

Finally, the ethnologist has taken his place alongside the sociologist. In the Lachish area one of them is now living with the new settlers and studying their adjustment. A contact has thus been established for the first time between ethnological field work and Jewish Agency activities. The organizers of the new settlement region turn to the ethnologist for advice, in developing the programme of community centres or activities.

Closer contact between so-

the Israel enterprise, to feel that we belonged.

The beginning was not promising. One Sabbath soon after arriving, I stood in Jerusalem, absorbing the beauty of the blue-pink sunsets and sunlight, and with all I exclaimed rapturously: "And it's mine — so shall be," to which an Israeli acquaintance dryly retorted, "Sure, I pay taxes here, and she says it's hers, but she's slightly behind the back."

After sitting in public school all day, we were not exposed to healing sunshine; instead we learned Hebrew. In the summer we were first converts then newcomers, at a Hebrew-speaking camp, an oasis of Judaism in the midst of those foreign to Judaism. There we played, swam, danced, in our officially created, but seemingly authentic "Little Israel."

Like a call to Indian predominance, Quenouille, was renamed Kinneret to blend with the surroundings.

The Zionism we learned was ignorant of life. It was colourful and we loved it — but it was an irresponsible love. The folk dances and the communal singing gave the comfortable feeling of companionship that we imagined epitomized the spirit of the kibbutz. It was a not too unhealthy escape into what seemed idealism.

Sign of Acceptance

We were not then aware that we were escaping from a world of reality. We would equally advanced have denied that we were seeing Israel through rose-coloured glasses. We heard, of course, the comfortable feeling of companionship that we imagined epitomized the spirit of the kibbutz. It was a not too unhealthy escape into what seemed idealism.

We were not then aware that we were escaping from a world of reality. We would equally advanced have denied that we were seeing Israel through rose-coloured glasses. We heard, of course,

that the pioneering life was full of hardships, but we were certain that these hardships were merely dispelled by a spirit of adventure and fulfilment and an atmosphere of oneness.

Emotion and Pride

We saw the film short "House in the Desert," seven times, and each time felt some overwhelming surge of emotion and pride. This exciting and inaccurate state of mind had no connection with us; the emotion was as yet undefined, but even as it was compelling.

After impractical but mainly stimulating college careers, some decided to try the truth of the dream — to come to Israel. But at this point the majority of us were belied.

That decided me. Such an invincible will to live couldn't be ignored. I gathered up a dozen of the most vigorous ones, and took them home. I cut off the lower hair of the long stalks, and planted the upper shoots as a border for the rockery which fronts our house.

The new shoots settled in at once. With good earth and plenty of water, they flourished and grew strong.

Then, by chance, I noticed under the lemon tree nearby, the lower halves of the stalks that had just begun to force themselves through the stalk two weeks before were now colonies of decent-sized leaves that looked as if they had every intention of expanding further.

Gathered them all up, even the tiniest remnant of them, and planted them wherever I could find a spot in the garden.

That evening I told the family about the geraniums.

"Those must be Jewish," my wife said.

"They're not," I said.

"Because they won't give

us any fruit."

Two or three hours a year, my neighbour brings them back. She thinks the re-

## FLOWERS OF SPRING

By ANITA ENGLE

VISITORS to Israel are always surprised at the variety of flowers growing wild here, which are only seen abroad in cultivated gardens.

Hollyhocks and nigellastrum, growing to astonishing heights, stand out in the rocky hillsides of Lower Galilee. Oleanders, covered with pink double-petaled blossoms as delicate as hot-house geraniums, provide a lush border to streams and wadi beds all over the North.

The gardens too, are full of sturdy flowers and shrubs which hardly bear a resemblance to their pot-grown relatives in colder climates.

Apart from the luxurious beds of great, scented violets which spread themselves under our feet, we haven't much to boast about in our gardens. But my plump, Hungarian neighbour has. The tiny square of ground which belongs to her side of the two-family cottage is rich with plants and shrubs and fruit trees which look as though earthbound as she herself.

Like a good mother, my neighbour busies herself about their needs. Encouraged by such friendly attentions, and intoxicated by the great draughts of brilliant sunshine which they get almost the whole year round, a planter set to be exerting itself to the fullest of its capacities. They even reveal characteristics which one never knew they possessed before.

Take her geraniums. Each one is a shrub over a metre tall, and proportionately wide. They look like cotton-tails along the ridge of rocky hillsides through which our little street is cut. Clumps of flame-red blossoms shoot out above the huge green leaves which spread like fans on the succulent stalks. They flower and flourish the whole year.

Two or three hours a year, my neighbour brings them back. She thinks the re-

went to the woodcut by Jacob Steinhardt that was printed on Israel's first hand-made paper, moulded from grown fibres.

Many difficulties arose.

All these seeming disillusions have not made my attitude towards Israel negative. It is just that I must now come to terms with myself, and make the attempt to assimilate the dreams of the reality. The Lake Kinneret novel I first knew was a tranquil spot, isolated and secure. One of the shores of the actual Lake Kinneret is the border between Israel and Jordan. Now, between the illusion and the fact, here, there is no escape from life: on the contrary, life is a concentrated and accentuated affair.

The new shoots settled in at once. With good earth and plenty of water, they flourished and grew strong.

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the lower halves of the stalks that had just begun to force themselves through the stalk two weeks before were now colonies of decent-sized leaves that looked as if they had every intention of expanding further.

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## THE JERUSALEM POST

## Between East and West VIII

## Enlisting the Help of Science

By GERDA LUFT

THOSE who realize how difficult it has been to bridge the gulf between immigrants from the East and the West often accuse the latter of callousness, of withholding help and lacking understanding. They often have an ideological panacea which they are sure will work.

It is doubtful whether any of these remedies is realistic. The general goal of progress can be expected, however, if two evils in particular are eradicated. One is the belief that the Westerners have already developed a final form of "Zionism" civilization, to which Oriental immigrants have little to contribute. The other is the way in which absorption practice fails to take advantage of the tools of science.

Significantly, material about the position of immigrants in the modern society in Israel is still very difficult to come by even today. In the years that were marked by mass immigration, no institution made it its task to collect data on the social structure of the immigrants, their folklore and art, their beliefs and customs. Here and there only did individuals start investigations on their own, surveying social patterns or collecting jewellery and folk songs.

## No Records

In the reception camps and later in the settlements, no attempt was made to observe, record what the physician or the social worker and the organizer had seen and heard. Important historical data were thus lost, along with valuable ethnological and psychological background material.

To take some time for things to improve. In 1953, Carl Frankenstein edited a collection of studies in absorption. The Department of Sociology at the Hebrew University has sponsored a number of investigations, and the Social Institute recently "Mizrahi" has systematically stimulated interest in problems of mental adjustment, education, and inter-community relations. Teachers and field workers have come forward with detailed studies of immigrant children and their family backgrounds.

No matter what the level of education, the level of achievement, their usefulness is limited in any case. They appeal only to intellectually inclined listeners and make for a minimum of participation. Films, drama performances and dances performed by children, and also help make life less dull and bleak.

The least happy agency for work among newcomers is the artificial difference between religious, however we checked in a personal interview poll of 45 travel agents in eighteen American cities. The results of both surveys were largely the same on vital questions.

It was found that Israel attracts tourists, present, and potential, which tourists like. More than those replying (more than nine-tenths of the Jews) said that they would like to visit Israel again and more than three-fourths said that

## U.S. Report on Tourist Hopes

By JESSE ZEE LURIE  
Jerusalem Post Correspondent  
NEW YORK.

THE 458-page report on

The development of Israeli tourism by a team of nine American Joint Fou experts project a five-year plan for attraction of 100,000 visitors to Israel by 1960, more than double the 1955 figure.

How realistic is this goal? Indubitably, world tourism has increased tremendously in the last few years and will continue to grow, as does the general standard of living.

The report cites the example of Bermuda, which reached the 100,000 figure in 1954, more than three times the pre-war figure. But a round trip to Bermuda from the U.S. costs \$30, and the island has built up a tradition as a honeymoon paradise. Will it be before a round trip from, let us say, Paris, to Tel Aviv will cost only \$50 and French newlyweds will be spending their honeymoon in the Land of the Bible?

On the other hand, as the report points out, "The Middle East is a travel market to attract thousands of tourists who have seen Europe and are looking for different regions to visit." The growing travel pattern towards the Middle East may be shown by the fact that from 1949 to 1954 the number of visitors to the United Kingdom increased by 127 per cent to Italy by 127 per cent and to Greece by 845 per cent.

One of the most important questions is what prompted them to go to Israel. Such a motivation study is the key to tourism development planning and basic research has been developed as a check list of the most probable reasons, though, according to psychologists, the best method of ascertaining motivation is not to present suggested answers, but to offer a free reply.

Here are the results of the check list which shows the contributions made by Israel's attractions are one-third of the tourist agents. Most business is conducted in the United States. Seventy-five per cent of the non-Jews, but only six per cent of the Jews stayed in Israel. Only one to five days, Average per capita expenditure of the non-Jewish visitors in Israel must have been only a few dollars.

## More Middle-Aged

Now that a survey has been made, what did it find out? The first item is the age of the tourists. Over half are more than 50. So Israel does not have to build tennis courts for their enjoyment, but a golf course is suggested.

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## More Jews

On the other hand, the number of genuine non-Jewish tourists, small though it may be, is growing. Approximately one-third of the tourist agents whose business is conducted in the United States. Seventy-five per cent of the non-Jews, but only six per cent of the Jews stayed in Israel. Only one to five days, Average per capita expenditure of the non-Jewish visitors in Israel must have been only a few dollars.

The Israel Tourist Office, under the capable direction of Joseph Ilan, is considering adding a staff member to their group tour department. The Tourist Corporation will have to weigh the brief stay and low expenditures of group tourists against the fact that the New York office is now spending \$14 for each American tourist (which is lower than the per capita expenditure of London and Rome offices).

Though the number of the non-Jewish tourists increases year by year, the annual totals are so small that there seems no visible justification for the wishful thinking of the group study report which states: "Christian visitors already number about one-third of the total visitors to Israel, and it is believed that this ratio will increase gradually until it exceeds the percentage of Jewish visitors."

While it is important for many reasons besides economic to get non-Jews to come to Israel, if the goal of 100,000 visitors by 1960 is to be met, the Tourist Corporation must concentrate on the Jewish market. There are 7,462,000 Jews in the free world, most of whom are interested in Israel's progress as a State. Less than two per cent have visited Israel. As the report says: "Certainly the Jewish people as a whole are easily attracted to Israel, and they are the visitors who stay longest."

## BOZWIN

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MONDAY, MARCH 26, 1956

PAGE THREE

## Country Set for Freedom Feast

Jerusalem Post Staff

The Passover holiday will be ushered in tonight through the nation's cities, settlements and army camps.

In Jerusalem, the gates of Mount Zion have been opened to accommodate thousands of pilgrims who are expected to arrive on one of the three annual traditional pilgrimages to the Holy City.

A "Ghetto Revolt" programme will be held at 11 a.m. on the Observation Tower of the mount, facing the Walling Wall, the customary visit to the Chafit Tomb and the Minister for Religious Affairs will take place on Thursday. The city's hotels were not looking forward to a prosperous holiday. Because of last minute cancellations, most of them were filled to 80 to 90 per cent of capacity.

Some 300 persons are expected to participate in public services which will be held at the President's House and, for tourists, tomorrow night. The Israel Touring Club has had to forge the first of its two scheduled sedarim because of cancellations.

**No Egg Ration**

Housewives were having a food problem with potatoes and eggs, the staple Passover fare, available only on the "free" market at exorbitant prices.

In Haifa, Mr. Y. Rosenzweig, Chairman of the Tourists' Association, stated that only three eggs had been distributed on the official ration this month. At the same time, only one kilogram of potatoes at the official price of 200 pruta had been distributed during the month. Prices in the free market were about double. Other Haifa stores reported a meager turnover, far below the Passover norm.

Many of the foreign embassies which buy their supplies from bonded stores included "bacon for Passover-wines and honey on their latest purchase lists. The food is apparently intended for Jewish employees.

Villages in the Jordan Valley and Galilee were yesterday preparing for an influx of tourists among whom tourists, local residents and soldiers. Most kibbutzim have prepared dramatic presentations for tonight.

Ein Giv is the focal point in this area with a week-long musical festival that will include the Robert Shaw Choral from the U.S., the Israel Forces Symphony Orchestra, Mr. Pinhas Rosen, is to conduct the seder at Tiberias' Gaiel Kinneret Hotel.

Further north in the strongly traditional city of Safad, the festive spirit was pervasive today, with each home making elaborate preparations for the festival. Forty South African tourists arrived on Saturday, will celebrate the seder tonight at the Herzlitz Hotel. The Labour Council will hold a second seder for tourists tomorrow night.

Crowds of visitors, mostly local residents on holiday, are expected in Beersheba and its surrounding settlements. All army camps and the Sold-

ers' Hostel there will hold services. The secondary large-scale seder will be held at Haifa's southern tip in Eilat.

Shopkeepers in the Negro capital reported that there had not been any seasonal buying rush, except for household utensils. The holiday egg ration has not yet been received, although陶wa is selling eggs on the free market.

A 100-pruta ration of Argentine meat will be distributed nationally for the last three days of Passover. Not more than 50 grams of this may consist of fat, it was announced yesterday.

Three sedarim will be held at the Sha'ar Ha'ayla immigrant reception camp near Haifa. The camp is now housing some 300 children who are undergoing skin treatment, and 600 immigrants, mostly

from Los Angeles.

## Forget Your Origin, B-6 Tells Settlers

Jerusalem Post Reporter

from Cochin. Special Passover food has been issued to them.

**Festival Art**

Holiday art activity was reported by Jerusalem's Bezalel National Museum and by the Haifa Municipality.

Shopkeepers in the Negro capital reported that there had not been any seasonal buying rush, except for household utensils. The holiday egg ration has not yet been received, although陶wa is selling eggs on the free market.

The museum has also loaned two exhibitions — a show of American graphic art to ZOA House in Tel Aviv and a group of Israel oil paintings to the Museum of the Negus in Beersheba.

In Haifa's Belt Einstein square metre fresco, "The Gathering of the Exiles," was completed in time for the holiday by Mr. Sheldon Schonberg, formerly of Los Angeles.

The activities of the numbered teachers were indicative of "a new chapter in the brotherhood of the Jewish people," the Prime Minister said, and it was her memory that obliged them to forget their previous nationality. Varda had torn down the barriers between the tribes and proved with her deeds that there was no difference between the Jews of the East and Ashkenazim.

Present at the ceremony were Varda's parents and other members of her family. Representatives of Trout Haifa, the Hebrew Knights, soldiers, villagers and many settlers from neighbouring villages. The memorial prayer was recited by the young people of Pattiash.

The clinic is being paid for by Kupat Holim and Kfar Vitkin, and Pattiash will be housed a dental surgery, child welfare and pre-natal centre and a physiotherapy department in addition to the normal clinic facilities.

**Mizrahi Rejects Schooling Plan**

Jerusalem Post Reporter

To spend most of his time in villages.

The 227 immigrants from North Africa were given Passover rations for the entire holiday by the Jewish Agency's Absorption Department before being sent to development areas in the South and North. The gifts included four kilograms of pruta, two eggs, a package of matzot, a bottle of wine, a jar of jam and a bottle of oil each besides the usual tea, sugar and salt. Vegetables were prepared gratis and awaited them at their new homes.

The statement calls the Minister's proposal a violation of the State Education Law which guarantees a religious education to those who want it.

The fact is also demands the immediate establishment of a ministerial committee to investigate complaints regarding religious education. In his defense, in a letter to Mr. Aran, he was released last night, Mr. Aran wrote that State-religious education will be Mr. Una's chief concern.

Mr. Una may also bring any proposals directly to the Minister, and may participate in all discussions connected with school building projects.

**HAIFA REMEMBERS WAR DEAD**

HAIFA, Sunday. — A memorial service for the men fallen in the liberation of Haifa eight years ago was held this afternoon at the Central Synagogue. After the ceremony, the bereaved families drove to the military cemetery to lay wreaths.

## MASSADA

(Continued from Page One) of Ein Geddi — proof of the importance given this spot from the time of the First Commonwealth.

One of the most interesting finds reported by the expedition was a "secret cave" hidden in the rock and extremely difficult of approach. A cistern with a water capacity of 10 cubic metres inside the cave is fed by a pipe from a cistern hidden in a rock outside the cave.

Pottery, glass and remains of food and clothing dating from the Hasmonean period until at least the 2nd Commonwealth show that the cave had been inhabited for well over 200 years. It was probably a cave much like this, to which David fled from Saul (as described in the First Book of Samuel).

An appeal has been made to sightseers not to deface or damage the important finds in these places.

At Ein Geddi, the expedition found evidence of important settlements beginning from the First Commonwealth period (between the 10th and 6th centuries B.C.E.). The network of terraces, wells and canals is among the first to have been uncovered in this country. A Jewish fort was found on a height overlooking the valley.

The main centre of unescopted mass tourism in the Jordan valley is the ancient city of Jericho, 1,150 ft. above sea level. Givatayim, 575 ft. above sea level, is another important tourist attraction.

SOME 200 tourists were the guests of the Histadrut yesterday at a reception at which Histadrut leaders explained the organization and answered questions.

Our deepfelt sympathy to the bereaved family on the death of

Mr. Yaakov Weissmann

Shell Co. of Palestine Ltd.

The Jewish National Fund deeply mourns the death of

Rabbi Avraham Kestenbaum

Member of the Jewish National Fund Directorate, ardent Zionist and pioneer.

THE JERUSALEM POST

## 'All J'lem Houses Must Have Shelters'

Jerusalem Post Reporter

Shelters must be built in all houses in Jerusalem, the Municipality announced yesterday.

In the near future, posters calling upon all householders and landlords to make provisions for shelters in houses where these do not exist are to be put up in the entrance of every building. In cases where there is a shelter but it is used either as a storehouse or living quarters, it will have to be evacuated.

The Municipality itself has been asked to build several public shelters in addition to those in schools.

It has also set up a special committee to advise on technical matters connected with shelters, as well as 12 regional offices to aid Haifa, the civil defence organization.

**Renovation of J'lem Council Entrance**

Jerusalem Post Reporter

The entrance to the Jerusalem Municipal Building in Jaffa Road is being completely renovated. The heavy iron doors, installed during the Mandate at the height of the terrorist activities, are being removed.

The floor near the entrance is being torn up and replaced with marble.

**Income Tax Cuts For Eilat Residents**

Residents of Eilat will be exempt from payment of income tax on income up to IL 4,800 a year. An administrative order to that effect has been published by the Minister of Finance. Property owners and businessmen will be granted greater depreciation allowance than in other parts of the country.

**Beersheba Station Ready for Traffic**

Jerusalem Post Reporter

BEERSHEBA, Sunday. — With the arrival today of the first Diesel engine, the railway station here was handed over to the Traffic Department of Israel Railways.

The station will be officially opened on Thursday, but for the first week only freight trains will run.

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ACCORDING to all available evidence the struggle for oil will be the next phase in the contest between West and East for the Middle East.

**STRUGGLE FOR OIL**  
It has been realized in Moscow that the West may well be able to manage without most of its strategic bases in the Middle East. But it is extremely doubtful that Western Europe—with 75 per cent of its oil coming from the Middle East—could do without this lifeline of fuel supply. The strategy of indirect approach has apparently been in the mind of both Soviet and Arab leaders for some time.

In fact, the governments of the Arab countries concerned have over the past years derived stupendous sums in the form of revenues from oil industries, rising to \$300m. for Kuwait and Saudi. In what way has the population of the countries concerned profited from the oil boom? The replies that can be provided are not very comforting from the Western point of view. Almost three-quarters of Iraq's oil royalties are, certainly, set aside for development schemes, but it is an open question how much of this money will be diverted into the pockets of sheikhs and notables. The population as a whole, on the other hand, has already begun to feel the effects of the inflation which has ensued from the influx of so much money. No stabilizing political effect can be expected for the near future from oil revenues. On the contrary, the recent stand against the Iraqi government and the foreign oil companies, fanned by Communist and nationalist extremist propaganda, is likely to grow. More than four-fifths of the Saudi oil revenues are used to satisfy the private whims of the king and his large family, and to extend his prestige abroad, by buying newspapers, Syrian and Lebanese politicians, members of the Jordan royal entourage, and to pay rabblerousers throughout the Middle East. The tastes of the king have become more expensive and the bribes more substantial over the years, and Saudi is now heavily overdrawn.

Both Communist and Arab nationalist propaganda can have a field day in these circumstances, and the demand for the nationalization of Arab oil fields is likely to develop on lines similar to that of Persia in 1951. But there are several difficulties. Egypt and Syria, the main pillars of the new Middle Eastern "axis," and who have demanded nationalization most loudly, are not among the main oil producers. Egypt has already threatened to close the Suez and the Red Sea to Western ships. Israel, it was argued on that occasion, would have to be eliminated for it was the only potential Western window which could prevent the closing of the Red Sea.

In Iraq the demand for the nationalization of the oil industry coincides with the general movement against the Baghdad pact and the Nuri e-Said government. Events in Bahrain have shown that nationalist movements can be brought into existence in a short time. Even in Saudi, an opposition movement has in effect emerged during the past year or two. Its mainstay is found among the newly-emerged middle class which is strongly opposed to the king's mediæval regime. It has "mass" following among the workers of the oil fields. This co-operation may be small and as yet unorganized but then the ruling stratum is even smaller. The West's position in the Middle East is not secure, and Egypt is only too willing to undermine it further.

## Great Countries of Continent Can Benefit from Our Experience Israel 'Pilot Plant' for Asia's Problems

By ITTAMAR BEN ZVI

Despite her remoteness and Arab attempts to blackball her, tiny Israel has a chance to make an impact on the Asian scene. Her success depends mainly on whether she has some of the answers to the problems that worry Asian leadership.

The gravest danger of totalitarianism on the Asian mainland today lies less in the effective threat to security presented by Communist guerrillas or potential fifth columnists than in the uncertainty of non-Communist leaders as to the way their country is to travel towards a modern industrial society. Aided by the Marxist colouring of Asian nationalism, the situation is extremely dangerous and Peiping is hard to resist, particularly since Soviet methods have received a "Made in Asia" trade mark through Mao Tse-tung.

The effectiveness of Communist-style industrialization is generally recognized as Asian capitals. The planners of the Soviet pattern on the other hand, there is widespread apprehension that this type of planning, based on the perils of soul-consuming path of totalitarianism. There is a will to avoid the pitfalls of industrialization at all costs, but there is always the danger that once the gates are allowed to fire the economic machine, the leaders will become increasingly blindfold to the totalitarian danger involved.

**Model and Promise**  
The pattern of Israel economy and society serves as a pointer, not as a fully satisfactory answer, how to build up a planned democratic society. In Asian eyes Israel's communal and cooperative villages are a unique example of collectivization without riots, hunger and tears. While it is not necessarily that the system of kibbutzim can be adopted in other Asian countries, because of the absence of the ideological urge which remains an important factor in Israel, the cooperative village holds a promise of high living standards for a backward agricultural community unable to harness technology by way of individual ownership and initiative.

Trade union-owned or part-controlled industry, seen from the East, presents an impressive show-piece of industrialization, not haunted by the spectre of labour exploitation and capitalism. Moreover, labour enterprise appears as a sweet coal of anguish, if not healing altogether, the severe headache of capital formation from which Asian governments suffer most acutely in the absence of foreign investments and domestic savings. Many Asian leaders, rather adapted social institutions are appreciated by those Asians who have the opportunity to study them at close quarters.

Among those institutions one must count the Israeli Army. The renown of its fighting prowess has reached Asian ears, but it is mainly as a producer of literate, technically skilled human material that the Israel Defense Forces gain recognition in Asia.

It would perhaps be no exaggeration to say that in many ways Israel can be considered a pilot plant for Asia. As in the case of a pilot plant, the training gained in Israel to the real plant, in this case the under-developed Asian countries struggling with numerous difficulties less acute in Israel (such as lack of technical know-how) to mention only one of the plotters of questions to which no short-term answer is available, presents the toughest part of the problem. Nevertheless, Asian countries have shown an interest in Israel's experience.

For instance, in the field of agriculture, Burma. Led by a socialist government and uninhabited by the urge to play power-politics, this country decided to take the Israel phenomenon for what it is worth, and, disregarding its own missions have been exchanged to study possibilities of closer cooperation.

Israel technicians are welcome in Burma, because, besides technical knowledge, they have a flair for improving

material that is well suited to Burmese needs. Moreover, unlike many Americans, British experts, they can hardly be suspected of catering to vested interests and are unlikely to be diehard defenders of private enterprise.

Recently, a mission headed by Mr. David Hacohen, Israel's first Minister to Hong Kong, who succeeded in laying firm foundations for Israel-Burma friendship by his deep understanding of Asian economic problems and his personal relations with Burma's leaders, brought cooperation a great deal nearer. Four joint industrial enterprises are to be established and an agricultural development program embracing 4,000 dunams in the northern part of the country fully deserve the attribute "re-plant." The mission can be found to the problem of maintaining peace on our frontiers and on what part of our resources can be spared for this top-priority face of our economy and policy.

Perhaps the metaphor is misleading: one is reminded rather of the race run by the lorry drivers in the French film "Wages of Fear," to reach a remote destination with loads of explosive liable to blow up at the slightest jolt.

The Government's distant aim is pacification by simultaneous military action and social reforms, after which the multi-racial Algerian community of mixed bag of millions European two and a half million of the Berber-speaking tribes, and six million Arabs) could elect representatives qualified to negotiate a new and lesser form of association with France.

But incessant jolts, notably terrorist butchery of men, women and children, risk letting loose the ultimate explosion after which nothing would be left of this Government, of its Algerian programme, and very little perhaps of the present form of French parliamentary government.

The French settlers League threatens to take the law into its own hands. The Algerians have retorted that they will kill three Frenchmen for every prisoner shot. Thus, the increasingly frequent individual murders may change into large-scale massacres.

When M. Lacoste pleaded in vain for prompt and massive reinforcements, he unquestionably believed that they were an essential screen against generalized civil war. Already the rebels have overrun one-third of Algerian territory and are threatening to expand it to two-thirds, or perhaps even the whole of North Africa.

Despite the manifest differences in historical tradition, it seems inevitable that France will have to concede that modern Algeria is an integral part of France and capable of self-government as two neighbours or risks the spreading of the war.

The French now have an army of over 200,000 men in Algeria, that is twice the size of the French expeditionary force at the peak of the Indo-Chinese war. It is admitted however that this command is inefficiently dispersed, that one-fifth, being Moslem, must be considered potential deserters, that their arms and unit formations are unsuited to guerrilla war, and that the supporting air force lacks reconnaissance planes and only half the helicopters it needs.

Even when the Government completes its planned military overhaul, M. Lacoste is convinced there will still be too few men to protect lives and property while also operating effective sorties against the "guerrillas." Thus an estimated 100,000 under 30,000 and most of their armament comes from wartime stocks, booty from their raids and from deserters who come over completely equipped. Occasional caravan loads of light arms and transmitters have been stopped completely. Egypt, Libya and the Tunisian desert, but outside aid is only marginal. Rebel strength lies rather in the collusion of the Moslem population. Daily examples of hideous punishment meted out to informers has deprived the French of agents in the villages. Besides the physical fear, the rebels inspire solidarity and pride among their co-religionists apparently uninhibited by humanitarian scruples.

The French left-wing Government needs peace politically, and President Molotov, agreeing that African colonies are notoriously divided and one can authoritatively speak in its name, has proposed that the "fellahs" lay down their arms in re-

**KEEPING POSTED**  
ANYONE who thought that the Defence Fund had been killed by maltreatment will be glad to know that the small fry, at least, have not been discouraged. We have inspected a Passover week camp for small children organized by two instructors and a cook, and verily, the pupils pay IL1. for being entertained and kept out of mischief every morning for the week, except one boy who is only just a year old and has to take naps at awkward

for you pick one and carry it off squawking. Nor are all the birds white "Tuvah" breeds. Every poultry merchant now has the brown and mottled hens that grow up in back yards on scraps and a little cheaper for all that the dirtier odd ones and ends appear to make them plumper and endow their eyes with more venom and their feathers with more sheen.

**THEN there is the matter of the bottle of wine. We stopped in conversation outside one wine-shop, and noticed that at least as many bottles were being brought back as imperfect or otherwise unsatisfactory as were being taken away. There is an atmosphere of ritual in the shop and a conglomeration of venerable boards. It would be unthinkable for the woman of the house to buy the wine, though little girls in long brown stockings were carrying up and down with bottles, apparently taking them for the inspection of uncles and grandmothers.**

**THERE was excitement outside a small grocer's and we saw a taxi drive up. The owner of the shop, looking hot and bothered and terribly ashamed of himself, dragged out a half-filled sack. As it was thrust quickly into the car we could see that it**

was Canadian flour — in a shop already prepared for Passover. What could be more embarrassing, or more fatal to the reputation of the shop and the man? His wife was almost in tears. "I thought it was the beans," he said, "but it's flour, and over and over again I've tried to make the place kosher again. There is time enough left. How could I know you'd taken the beans home for the war?"

**YOU don't buy a week's allowance of bread for the whole family at one time,**

and if you did it would not take up the space that matzoth needs. We saw a father and son, accompanied by an absurd load of packages, stop to adjust their burden and pass the time of day with an acquaintance. "When we get the matzoth into our room," said the older man, "my wife says there is no room left for the children."

**WE recall that during the siege of Jerusalem someone commented that the seasons did not seem in any way affected by the war, and ludicrous anemones sprang up quite as usual. This applies equally to Passover of course, which comes around as regularly as the sun rises and sets. But in Mesh Sheanit it is no longer a seller's market. Gone is the atmosphere of conspiracy of the past few years, when it was a matter of knowing the right man and the right price to offer if you wanted something. Now you prod a dozen chickens carefully be-**

fore you pick one and carry it off squawking. Nor are all the birds white "Tuvah" breeds. Every poultry merchant now has the brown and mottled hens that grow up in back yards on scraps and a little cheaper for all that the dirtier odd ones and ends appear to make them plumper and endow their eyes with more venom and their feathers with more sheen.

**"HELEN of TROY"**

Two years of war for the love and beauty of a woman.

Rosana Podesta Jack Serris

MAY CINEMA, HAIFA CINEMASCOPE 2nd Week

## Algerian Settlement Improbable

By NOERA BELOFF

PARIS (OPIE). —

All available French military aircraft have been assigned to operate the new airlift which is now flying convoys of conscripts and regular soldiers into the Algerian battle areas. The French people, who are far from un-

animously convinced that this

war can be won, are being urged to make an immediate effort to win what M. Robert Lacoste, Min-

ister-Resident for Algeria, has told them is a race against

time.

Resources Restricted

Algerian reluctance to enter into the war is the only obstacle.

It must be borne in mind that our own resources — men, material and money — are severely restricted, especially in times of emergency. As in other fields, the cost of our war will largely depend

on the possibility of main-

taining peace on our frontiers

and on what part of our resources can be spared for this top-priority face of our economy and policy.

Ready markets could be

found in Asia for fertilizers,

salts and industrial products,

and while prospects for

opening up the Negev

through trade outlets to the

East appear to be still re-

mot, they do constitute an

important possibility.

turn for a promise of French

controlled elections designed

to produce qualified negoti-

ators. But despite divisions

and vendettas inside the Al-

gerian nationalist movement,

especially before the National

Liberation Front linked with

Cairo, and the followers of

Mezzah Hadi, all factions now

impressively speak with a

single voice.

Any true, they say, must

be conditional on French

recognition of Algeria's right

to independence and democ-

ratic evidently meaning

majority rule, and reducing

a million Europeans to de-

pendence on Moslem mercy.

The French Government

feels that it can afford to

refuse these terms if only

it can win the Algerians

from the nationalists

cadres by offering them both

protection and better living

conditions inside the French

community. The Government

plans heavy additional ex-

pense on welfare and de-

velopment in North Africa.

But the sequel of violence

and terror is making such

a settlement increasingly im-

probable, even suppos-

ing that peaceful and

cooperative coexistence and

a sharing of power between

a Moslem majority and a

European minority is human-

ly possible.

them over to the Germans, al-

though the Committee men-

tioned them in its report and

blamed them for their action.

One of the two policemen

spent 18 months in preliminary

detention after the war

for this arrest, but was then

released without a trial.